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WEEKLY REVIEW.

—We glean the following statistics from the Returns of the South India Mission of the Church Missionary Society, for the last half year of 1865: Missionaries, 26; Towns and Villages occupied, 757; Churches and Prayer-houses, 503; Native Ministers, 26; Catechists, Assistants &c., 308; Communicants, 8,369; baptized adults, 19,850; total adherents, 47,247; readers, 10,686; adults baptized in six months, 453; boys and girls under instruction, 13,003; teachers, 588. The total of baptized rose in 1865 from 44,042 to 47,247.

—The Freemasons in Paris have been voting on what some would regard as a very important matter, but which does not probably seem to them of that character. There was a difference of opinion among them as to whether the belief in the existence of a God and in the immortality of the soul, was to be still retained, or whether it should be discarded. They concluded to put the question to vote; and decided by the smallest possible majority, that the belief was to be still retained. Eighty six members voted for the existence of a God, and eighty-three against it. The atheists were within two of a majority.

—The last Report of the Agra Baptist Mission informs us of a "Semi-Christian Society" in that place, the members of which have Christian convictions, but not a Christian confidence. They have formed themselves into a Society for mutual encouragement, until they obtain strength to profess Christ.

—The *Indu-Prakash* is delighted with Mr. Kingsley's Sermon, quoted by us last week. It says:—"This is the simple doctrine of Jesus Christ and yet so different from the systems preached in the place of Christ by the so-called Christian churches, that one has to go back to the Gospels and forget the eighteen centuries of the history of Christendom, in order to realize clearly that not this simple doctrine of Kingsley, but the Anglican and Roman and various dissenting Churches of Europe, and America are ANTI-CHRIST. These church systems have so perverted the truth of Christ that were they true we could only believe the Creator of the world to be a Devil—and the work of the progress of the world—the work of a Devil: they have so perverted Christ's truth that they have shut out nine-tenths of the world from the sound of his Gospel and are driving every man of honesty and thought—spite of the deep reverence of modern thought—out of their pale. But the note of the new reformation of this century—long in preparation—has at last been clearly sounded by Kingsley."

Is Universalism a new thing? There are millions of Universalists in the world; they have thousands of churches in America; but we never heard of their doing any thing in the way of foreign missions. How comes it—if evangelical Christians are bent on falsifying Christ—that their most cherished desire should be to get Christ's own words into the hands of men? How comes it that it should be they and not the Universalists who contribute £180,000 yearly to the British and Foreign Bible Society? If our native friends are sincere in what they say about the antagonism between Christ and Christians, and the great need for mankind of Christ's pure doctrine, could they do better than organize a system of colportage for the purpose of getting the four Gospels into circulation throughout the Presidency? They will find the Bible Society very ready to co-operate.

—Aga Khan is again before the public. A veritable history of this man, if it could be written, would constitute one of the most remarkable works of the day, one that would long occupy a distinguished place in sensational literature. Not that the role he has played has been in its main features so very different from the career of other magnates in oriental countries; but the strange thing is to see such a life lived in a country under English rule; to see the man who is such a *deus in terrâ* to his own people, hand and glove with English turf hunters, and his path crossed every moment by some form of European civilization. Nothing could exceed the anomalies of his position. Originally a Persian prince; a son-in-law of the Shah; then a rebel, attempting to overthrow the succeeding Shah; a fugitive from Persia; a knight errant in Affghanistan, lending his sword there to the British; a guest of the Sind Ameers; their betrayer; finally, at an advanced period of life appearing in Bombay, and claiming to be the head in the most absolute sense of a body of Western India Mussulmans called Khojahs, and venerated by the majority of them as a grand Llama, a representative of deity. As might be expected he is a great enemy to light; uncompromising in his hostility to schools and new ideas. We have called the Khojahs Mussulmans simply because they claim to be such, but the claim is not admitted by other Mahomedans. They were originally Hindoos, and seem to have consented to take the name of Mahomedans on condition that they might retain their belief in the Hindoo incarnations, giving Mahomet a distinguished place. The sixth Imam, by whom they were *converted*, is also an incarnation and is believed to be now present in Aga Khan, demanding their homage and the consecration of whatever they hold dear. The attention of the High Court has been occupied for some days with a case, instituted for the purpose of contesting the claims of Aga Khan, and removing from his disposal the property of the caste. One of the points insisted on is that Aga Khan is a Shiah not a Soonee; and it is further contended that he is an Ismaeli and chief of the Ismaelis, an heretical sect.

—The Rev. Messrs. Bruhl and Eppstein, of the London Society for the conversion of the Jews, passed through Bombay this week on their return from Bagdad to England. We have heard for a great many years of short Euphratean routes to Europe; but in the year 1866, the route by Bushire, Bombay and Suez is still found the most eligible. Mr. Bruhl has been in Bagdad for fifteen years; Mr. Eppstein for a shorter period. We regret that the Society with which they are connected, should have resolved to abandon Bagdad as a mission station. It is true that not many converts have been made; five from Judaism, one from Mahomedism; but there is reason to believe that an important testimony has been borne, and the light of the Gospel to some extent diffused among the various Christian communites in that region, as well as among Mahomedans and Jews. It has been the privilege of these brethren to witness a marked change in the feelings of the people towards them. In 1845, when the cholera made its appearance, the citizens were clamorous to have them expelled from the place, as being the cause of this dread judgment of God. A few years ago, when the cholera again broke out, the people flocked to the missionaries entreating their help. The Rev. Mr. Stern, who has been for two years a prisoner in Abyssinia, was one of the first missionaries sent to Bagdad by the London Jewish Society. The Mission was established in 1844. As long back as in 1832, there were Protestant missionaries in Bagdad, a kind of missionary colony; Dr. Kitto, Mr. Groves, and Francis Newman were of the number; but they did not remain very long; they had hoped to see special manifestations of the power of Christ, and were disappointed. Dr. Kitto, Mr. Groves, and others of the party found elsewhere work to do for the Lord, and their path was that of the just which shineth more and more unto the perfect day. But Newman made shipwreck of his faith, which was doubtless unsound from the beginning; a faith for smooth seas and not for rough weather. He wrote the Phases of Faith, and exerts to this day an influence hostile to the word of God.

If the Jewish Society persist in their determination to give up Bagdad, we hope it may be taken up by some other Society. The Turkish Missions of the American Board extend as far as Diarbekir and Mosul; perhaps they may be extended so as to include Bagdad.

—The Diocesan Board of Education are taking measures to plant district schools here and there in Bombay. A Bombay Scottish Education Society has also been formed. The object is to provide schools where girls may be taught, and where boys may receive at least an elementary education. The movement which has issued in the formation of the B. S. E. Society was commenced last year, but suspended in consequence of a desire that had been expressed for a united movement. The resolution to form a High School

for boys was found to be the further expression that could be given to the wish for a united movement; and the separate enterprises to which we have made reference above, are intended to supplement the urgent want of primary schools, not comprehended in the High School scheme. We wish God-speed to both enterprizes. There is not the slightest occasion for introducing an element of rivalry into them.

—A decline of each penny in cotton represents to one native merchant here, a loss (a contemporary tells us) of £300,000. The fall in cotton is not however a pure loss to India. The wearers of cotton fabrics far outnumber those who grow and sell the raw material, and a fall in the latter implies an equal reduction in the prices of the former.

A meeting of the Bombay Temperance Union is appointed for Monday next, 7½ P. M. at the American Mission Chapel, Jail Road, Bhendy Bazaar.

We understand that the services lately held on board the Ship *Alfred*, have been transferred to H. M.'s Ship *Semiramis*. The *Ajdaha* has at last (seven months after the termination of the monsoon) been brought down from Mazagon to the midst of the shipping, and is now undergoing repairs.

We have been favored with a copy of Mr. Knight's Speech on Indian Affairs, delivered before the Manchester Chamber of Commerce.

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SATURDAY, APRIL 28, 1866.

SCIENCE AND THE MILLENNIUM.

The lecture on The Present Age in our last issue does not exaggerate the changes effected in the condition of society by the discoveries and improvements of our day. History scarcely recognizes herself, so wonderful is the contrast afforded by the last chapters with all that went before. She is ready to ask, are all kings? seeing that the comforts and conveniences that were reserved for kings a few centuries ago, are now exceeded by those that the humblest laborer enjoys. Have the Arabian Nights become true? she is also ready to ask; for the prodigies related in that collection of wildest fables are not more marvellous than the discoveries that modern science has made available for all. Mountains are abased and vallies exalted; continents are cut asunder; islands cease to be islands; the sea is no more a sea in the sense of being a barrier to communication; distance is annihilated; all flesh is brought together; time is no more, being slain by telegraphy; the meanest and poorest man has thousands of servants toiling for him; a thing on wheels does the work of an army.

But what is the significance of all these things? With regard to this opinions differ. All admit that they constitute remarkable signs of the times. But signs of what? The answers are diverse.

The world's Exhibiton of 1851 was hailed by many as the inauguration of an era of peace and unexampled prosperity. The *Bombay Guardian* came into existence just at that moment, and gave offence to some by presuming to question the agreeable hypothesis that the world was entering upon its millennium. Since then we have had the Persian War, the Burmah War, the Crimean War, the Mutiny; War in Italy, China, Africa, Poland, Germany, Denmark, America; wars more terrible than were ever waged upon the earth; and the ingenuity of man is up to this hour tasked to find out some more summary means of destroying mankind. No country is more richly endowed with these trophies of modern science than England; but have they availed to banish vice, degradation, intemperance, misery from the land? On the contrary there never was such a revelation made of these as has been made of late.

But let us look at a different picture; the interior of a nobleman's house in London. He has scarcely arisen when intelligence from all parts of the world, flashed almost instantaneously, is laid before him. Telegrams and letters inform him of matters more immediately affecting himself, occurring in various places. Fruits and other articles of food from distant countries are placed before him. His time-piece is a marvel of ingenuity. Photographs of all his friends are on the table. His garments are made of fabrics produced by the most complicated machinery. He uses a gold pen that supplies itself with ink; and writes on exquisite paper. His books were printed from stereotype moulds. All sorts of curiosities ornament his rooms. He drives over smoothest roads. His club is as palatial as his residence. He can go in a night to Scotland or Germany. And at every step some invention of science offers to relieve him of some burden, some trouble, some inconvenience. And he has the additional satisfaction of knowing that thousands of thinkers are racking their brains to reduce still lower his minimum of trouble.* Well, is he really any happier for all this? Is his temper more serene? Is he less exacting, less irascible, less selfish? Is he any nearer conformity to the royal law? Is his moral sense quickened? Is it not conceivable that there should have lived 300 years ago, men that were far happier than himself, and far more useful? Is it at all found that men get rid of their besetting sins, through the inventions of modern science? The reply is, Of course not: science makes no such pretensions. Well, if science cannot do that, it cannot do the thing that man really needs, and without which he cannot take a step in the direction of a true millennium.

We are not sure, however, that science is without such pretensions. Modern science does not confine herself to the material world; of late she has been busy with statistics by means of which she thinks it is demonstrable that the whole family of mankind is just one great machine moving by its own proper law; and that what appears to be sin is just friction or some other incident of the machine's motion, with an attendant compensation. In fact there is no limit to the pretensions of science. But we discard these, and confine our attention to its material victories about which there is no question.

One result of these is that the majority of those who participate in them, have the feeling of power greatly intensified, and get a more exalted opinion of themselves than they had before. Was it necessary that men should be made more proud? Will this assist him to reach the millennial condition? Very different was the view of our Lord: Blessed are the poor in spirit; those that mourn; the meek; the pure in heart; the merciful; those that hunger for righteousness: this was His idea of what was pre-eminently needful for man.

But surely (some will tell us) there is nothing incompatible between the blessedness that Christ speaks of, and the enjoyment of the various advantages for which we are indebted to modern science. We fully admit it. The Christian man will see in all these, new tokens of the providential kindness of God, and will thankfully make use of them. But this only brings out more distinctly the nature of our argument, which is, that these things are not bringing the world into a millennial state, because the great need of the world is spiritual and must be satisfied before these providential advantages and facilities can be made purely influential for good.

Speaking generally, God will give man what man sets his heart upon. If man sets his heart upon having 'conquering heroes,' he shall have his Cæsars and Napoleons to rave about; if he sets his heart upon having painters, sculptors, poets, musicians of genius, he shall have them; if he sets his heart upon having machinery to do his work for him, he shall have it. God gives men what they will when they neglect what HE wills; but sooner or later they will find out that their choice was bad and His was good, In our own days, men are knocking vehemently at a thousand chamber-doors in the secret treasury of nature; and one by one these doors open and give access to the long hidden treasures; but man seems as far as ever from the goal of his ambition, as far off from real happiness as ever he was; and the inhabitants of heaven look on with wonder, asking one another how long it will be before man discovers that he has neglected the one thing needful, without which all these are mere baubles of an hour.

The Lecture which has given rise to these remarks, notices the grand fact that man is dependent upon the All-wise for the ability to make the discoveries which distinguish our age. Yes; and we have not the slightest doubt that God has purposes of His own in revealing so many of the Arcana of nature in these latter days. They are helpful to His people as well as to His enemies; and, it may be, shall in some unanticipated way, be made to subserve the purposes of Christ's kingdom.

* We take up a single number of the *Scientific American* and find that the patents issued from the U. S. Patent office for the week ending January 23rd, ascend from No. 52,120 to 52,254, being 134 in number, or 22 a day.

GOVERNMENT AND THE SALE OF OPIUM IN BOMBAY.

There are in Bombay 27 shops licensed to sell opium at retail, and 27 chundool shops, or places where the prepared article is supplied for smoking. The licenses for these 54 shops are annually disposed of by auction. The amount realised by these licenses last year was Rs. 10,985. The opium to be sold in shops at retail, is first purchased by the Government in the bazaar, and then sold to the license-holders at a higher price than that at which it may be obtained at private purchase. Private purchase of the drug is prohibited; Government claims the monopoly, so far as the local traffic is concerned. Now, what is the object of this Government monopoly? A most benificent one. This object is to hinder the consumption of the drug, except as far as it may be medicinally required. In the most emphatic and unequivocal language Government has over and over again declared this to be its aim. Mr. Spooner, late Commissioner of Customs in Bombay, in submitting for the approval of

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Government a draft act regarding opium, said:

"The Collectors should be informed that the amount of revenue realizable on the retail sale of Opium is a matter of no moment whatever; *that the reason why Government interfere in the matter is* not with the view of obtaining any revenue at all, but *merely in hopes that their interference may tend to retsrain the use of the pernicious drug;* that every endeavour should be made to prevent its introduction into places where it is not now used, and to limit its consumption in other places to what may be actually necessary, in fact, if possible, to confine the consumption of it to medical purposes. If care is not taken we may by injudicious arrangements, lead the people to acquire the habit of using opium in the same way as, it is to be feared, in former days, the temperate sober natives were in certain places gradually induced to forsake their former habits and give themselves up to drinking and its concomitant vices."

A despatch from the Honorable Court of Directors (this was in 1856) on the subject of the foregoing letter, contained the following:

"Concurring as we do, with you, as to the soundness of the views expressed by Mr. Spooner, we are desirous to discourage the vicious use of opium by the people, *and to confine its consumption as far as possible to medical purposes.*"

This then is the aim of Government. Is there any reason to believe that the aim is in any considerable degree attained? Not the slightest. On the contrary, it is evident that the amount of Opium obtained from the Government stores for retail traffic in Bombay, is trifling in comparison with the amount actually sold to consumers here. If Government were to place a clerk in every licensed shop, and pay him enormously, so that he might be above bribery, there would be some vague possibility of restricting the sale to the legally-obtained article; but even this would not hinder the progress of the traffic in unlicensed places. In 1861-62 the amount of license-fees collected in Bombay was Rs. 3,320; in Poona, it was Rs. 10,138; in Ahmednuggur, Rs. 6,279; in Kurrachee it was Rs. 13,760; and in Hydrabad, Sind, Rs. 23,715. Now the actual consumption in Bombay must have been at least equal to that in all the other four towns mentioned; it was probably two or three times as great; but the license-fees in Bombay were Rs. 3,320, and in the four other towns Rs. 53,892.

But the licenses have been sold at auction in Bombay, since 1862; and the amount realised has risen from Rs. 3,320 to Rs. 10,985 in 1865-66, a mere trifle still in comparison with what is obtained in other towns of the Presidency. It is worthy of remark, however, that while the fees have trebled, the value of opium sold by Government to the licensees, has fallen off from Rs. 27,131 to Rs. 13,114. This would be a very welcome statement, if we could safely argue from it that the consumption of opium in Bombay was rapidly diminishing. We can listen to no such flattering suggestion. It would be strange indeed if the license-holders should be willing year by year to pay a rapidly augmenting price for their licenses, while the consumption of the drug should with equal rapidity diminish year by year. The conclusion is inevitable that there is a vast deal more opium retailed in Bombay than is sold by Government to the licensees. We doubt whether three lakhs would pay for all the opium consumed annually in Bombay, leaving out of the calculation that which is used medicinally. A large proportion of the natives use it habitually. There are few servants that do not carry it about with them. The population of Bombay has of late years been increased very largely from Guzerat; and it is well known how general the use of opium is in that province. Major Keating, Political Agent in Kattiawar, wrote inOctober, 1864, as follows: "The consumption of opium is increasing to a most lamentable extent; its use has become the fashion among large classes within the last 30 years. It is openly produced at all entertainments, and no house is called hospitable where it is not offered to the guests."

The aim of Government is to restrict the sale of opium, and to secure as far as possible that it may be only used medicinally. Such being its aim, its method of procedure is singularly ill adapted to secure the proposed result. The sale goes on unchecked and all the odium of sanctioning it attaches to Government. Were Government to allow the drug to be sold or given in the dispensaries, hospitals and druggist shops, on medical warrant, to abandon this licensing system, withdraw from the sale, and prohibit all retail traffic in the article, it would then be in a better position to carry out its avowed end. It would be much more easy to detect the sale of it in the bazaars, when the traffic is entirely prohibited, than it is now to detect the illegal sale. A prohibitory law would create some inconvenience to individuals, but would be a great boon to the community. We have not yet examined the bill for the sale of Poisons lately passed by our Legislative Council; but have no doubt that opium might with propriety be included in the list. Put it in the same rank with strychnine, arsenic and prussic acid, and give it a body guard that shall defend it from all unauthorized approach. It is a towering disgrace that those vile dens, the chundool-houses, should be under the sanction of Government, in partnership with Government. If, by their connection with the traffic, Government were realy diminishing the traffic, there would be comfort in that, and the disgrace might be better endured; but the very opposite of this is the fact.

MEDITATION.

"And he said unto me, Son of man, stand upon thy feet, and I will speak to thee." Ezekiel II. 1.

Overwhelmed by the manifested glory of the Lord, the prophet Ezekiel had fallen to the ground. It was not in Jerusalem, the city of the great king; not in the temple, the house of God, that this manifestation was made; for the city and the temple had been desecrated by idolaters, and many of the chosen people carried into captivity; but it was in the country of the Chaldeans, that from which the Gentile father of the faithful, Abraham, had gone forth to seek the promised land; it was by the river Chebar, and in the midst of a heathen nation, with idol temples rearing their domes here and there, that this startling revelation of the divine glory was made unto the exiled prophet. And there was a glorious prophecy in the very fact of such a manifestation made in a heathen land to a servant of God; for the fact spoke of a time when neither in Jerusalem nor in any other exclusive locality, but every where there should be proclamation made of the glory of God as it shines in the face of Jesus Christ; it spoke of a time when the glory of the Lord should fill the whole earth. The heavens, the firmament, the lower air, the earth, all that met the eye of Ezekiel was occupied by the divine glory.

First he saw the cherubim issuing from a cloud of amber-fire; beings whose manifold attributes were represented by the combination of their symbolic forms; the might of the lion, the power of endurance of the ox, the swiftness of the eagle, the prescience of man, are found in each. But these qualities are scarcely more intimately allied in the individual than the individuals are allied one to another. They four are one. Their wings touch. They turn not when they go. In whatsoever direction they go, there are the faces of a man, a lion, an ox, and an eagle foremost; and to proceed in a new direction no turning is necessary, only other faces of a man, lion, ox, eagle become foremost. There is one spirit to all; the one spirit making all to be as one creature. Their forms are effulgent, dazzling, fire-like; lightnings flash from them; and their movements have the celerity of lightning.

Then the prophet perceives a gigantic wheel upon the earth, reaching up to the lofty region where the cherubim are moving; like them it is fourfold; for it is intersected at right angles by another wheel, so that it may move without turning horizontally, East, West, North and South. This wheel partook of the glory of the cherubim, and was animated by the same spirit that animated them; and lo, it is full of eyes, like the cherubim themselves as described in Rev. IV; a clear intimation that *hosts* of intelligent beings are represented. This wheel expands; when the cherubim ascend higher, it spontaneously enlarges so that its topmost part is still contiguous with them; while it continues to be in contact with the earth.

But all this is simply introductory. There is to be shown to the man of God a glory transcending all this. The firmament above the heads of the cherubim, is seen to be like crystal, or a pavement of transparent gold; and, seen through this pavement, is a throne having the radiancy of sapphire, and upon this throne, Who? One trembles to ask. Who can look and live? Take courage, Ezekiel. It is the form of A MAN that is there seated. Thou art a man upon the earth; and there is a man upon the throne of heaven. It is true that his person is transfigured, is dazzlingly effulgent, or would be if not tempered and made iridian by some 'cloud of dew;' it is true that his glory fills the heavens and enwraps the whole visible creation; that the seraphim and the ophanim know no will but his; nevertheless, it is unmistakeably the form of a man that he wears. We have here then, one more of those wonderful prefigurations of the Messiah with which the Old Testament abounds.

What is man that thou art mindful of him? What is Ezekiel that thou, the Lord of glory, shouldst visit him in state, with all the regalty and all the hosts of heaven, flinging the skirts of thy glory over the whole of creation? Well, it was not because Ezekiel was more than man, but because he was one of us, a man of like passions with us, that this vision was vouchsafed to him. If you are Christ's all things are yours, and this manifestation among the rest. After a while, He that sat upon the throne, left that throne of sapphire and the crystalline heavens, sent back the cherubim and many-eyed ophanim

and appeared as a man of flesh and blood, disclosing His glory in more congenial and spiritual forms and opening up through sacrificial suffering a path for his brethren to the throne which He had left.

Yes, it is a prophecy not only of the Messiah, but of the manifestation of the sons of God, which is to be the crowning glory of redemption. 'The glory which thou hast given me I have given them,' and it will not be fully comprehended until it is seen in the redeemed, made like unto Him.

The prophet was fallen upon his face. But the Man upon the throne said to him, 'Son of Man, stand upon thy feet, and I will speak unto thee.' It is our privilege to adore him; in the presence of his glory all finite goodness and greatness is swallowed up; 'there is none good save One.' But he willeth not to be served by slaves; he will make us his companions, his friends, and then employ us. This is the triumph of divine grace: it empties us of self-confidence; shows us our utter unworthiness; and at the same time establishes between us and our God confidential relations, so that we stand in his presence and hear without perturbation his voice. For the very Spirit of Him that speaketh to us from the throne, dwelleth in us, making us the temple of God; we die and Christ liveth in us.

'Stand upon thy feet and I will speak to thee.' A man may fail to hear the voice of God by not standing upon his feet, not putting himself in an attitude to obey. This magnificent vision was not vouchsafed for the private rapture of Ezekiel, for his own mere spiritual luxury; but that he might be strengthened to declare the counsel of God to a rebellious generation. It was to him as a messenger, that the vision came. He is to put on strength; the whole armour of God, that he may stand and withstand in the evil day. 'Rise and stand upon thy feet,' said Jesus to Saul when he appeared in glory to the persecutor of his people; 'I have appeared to make thee a minister and a witness delivering thee from the people and the Gentiles, to whom I send thee.' Ezekiel was to meet with great opposition and contumely; but he was to be sustained during these many years of contention and contradiction by the recollection of Him whose he was and whom he served.

The old dispensation had no privileges which the new does not possess in a higher degree. He that is least in the kingdom of heaven is greater than the greatest of the prophets. If we are commissioned to make known Christ unto a gainsaying generation, it is very certain that we may confidently ask for such manifestations of God in Christ as shall fill us with joy unspeakable and strengthen us with might in the inner man.

CHURCH MISSIONS IN CALCUTTA.

From the last Report of the Calcutta Church Missionary Association we take the following items of information:

"There are, if we take in all the stragglers who claim any degree of affinity with us, something like 400 Christians in Calcutta. During the year 20 have died, but 27 baptisms have more than restored the balance. Alas! great numbers of the Christians scattered about this city rarely attend the means of grace, and not a few live in a state of practical heathenism. The church-goers can hardly be set down at more than 200."

Regret is expressed that so few (only 60) attend the Lord's supper. This is attributed to indecision in the matter of religion.

"There is no doubt that our people generally have a very high sense of the solemnity of that ordinance. Of two evils, we had much rather see such people deterred by this sense, than behold them recklessly rushing up to the holy table, because it is a point of order to communicate. But we long and pray that such waverers may be brought to a still higher and nobler sense, and that with humble, penitent, believing hearts, they may have grace to receive that Holy Sacrament to their comfort."

The contributions of the Native Christians amounted to Rs. 535.—We do not assent to the opinion that the Native pastor should not be dependent upon the voluntary contributions of his people. The voluntary system may have its disadvantages, but we believe it to be true and Scriptural, and one of the things of worst augury in connection with the Native Church is that, in consequence of the foreign help furnished, the converts are slow to recognize the obligation resting upon them to support their own ministry. We cheerfully acknowledge that in some quarters progress has been made in this direction. The Report we are now noticing, informs us of the nucleus of a Native Pastor Endowment fund.

There are, we are told above, something like 400 Christians in Calcutta. But we infer from the context that the Christians connected with this Association, are alone meant. It would have been better to intimate this more clearly.

Eleven were added to the church last year. Three of these were from the Lepers' Asylum. Of two of the others we have the following account:—

Ihurnsing.—This man was employed as Durwan to a native gentleman. He himself is a respectable up-country man, and has a small estate of his own in his village. On one occasion he was passing through the Kidderpore bazar as a Missionary was preaching and distributing tracts. Up to that time he knew nothing whatever of Christianity. He received a couple of tracts; he read them, and thus the first germ of enquiry was awakened in his mind. Some time after, he had to accompany his master to a Hindoo Mela. There he found two or three native Christians preaching. He listened; his interest was deepened. He spoke to them, and engaged to meet them in Calcutta. On his return he tried in vain to find the preachers. Daily his anxiety increased. At length he found his way to our Mission. He opened his mind, and earnestly requested that we would arrange for his further instruction in Christianity. Several times he came backwards and forwards as he obtained leave from his work. But this did not satisfy his longing spirit. He asked to be received for a time into the compound, so that he might have a better opportunity of preparing for baptism. He declared that his one and only expectation was Christian teaching, and that as soon as he was baptised he would work as before for his own living. For more than a month he most diligently applied himself to reading, study and prayer, and at last he was admitted into the Church. His baptism was an interesting scene. Of his own accord he rolled up his "*poitâ*," the sacred thread, and casting it down by the side of the font, devoutly and solemnly vowed to remain "Christ's faithful soldier and servant unto his life's end."

Boroda.—This is a young man between 16 and 17 years of age. He is the son of a respectable native gentleman. He is the nephew of Jadunath Ghose, a student at Bishop's College, who was baptised 5 years ago. During the College vacations, Jadunath has been in the habit of visiting his eldest brother's house. In this way, it would seem, he has been the means of awakening a concern for religion in the mind of his nephew. But, for a considerable time, neither he nor anybody else was aware of what was working in Boroda's mind. He quietly and secretly studied the Bible. Under the fostering influences of the Holy Spirit, his faith and devotion grew. About 6 months ago he came to us for instruction. The few remaining doubts which he had were removed, and he very shortly avowed his entire faith in Christ as the only hope of sinners, and desired to be baptised. It was thought well to give him a longer probation. In the meantime, the father found out his son's tendency. The effect was terrible. The poor man, overwhelmed with grief, lost all self-control, gave himself up to drink, and for two or three weeks was well nigh a madman. On one occasion he rushed into the Missionary's house in a most excited manner, seized his son, and dragged him away. Finding that all he could do or say was unable to shake the young man's constancy, he hurried him away from Calcutta. For about two months Boroda was kept in the house of a relative in the country. Here, every means they could think of was tried to turn him from the truth. Amongst other things, a number of Pundits were brought to reason with him and show him his errors. But all their arguments were lighter than a feather in the balance. "He knew whom he had believed."

At last he returned to Calcutta, unscathed by the fiery trial. There now seemed to be no good reason for deferring his baptism. His father gradually became convinced that sooner or later his son must be a Christian. It was resolved in this case to try whether it would be possible for Boroda to remain in his father's house after his baptism. As soon as the service was over, his uncle and 2 or 3 of our respectable people went with the young man to his home. Their object was, to ascertain whether or not the father would let his son *as a Christian* live under his roof. The youth was seized and dragged into the house, but the door was shut in the faces of all the rest. As Boroda did not come again to Church, the same party went once more to the house. Those within refused to open the door, or to hold any communication with them. Upon this, Jadunath began in a loud voice to call upon his nephew to be firm, and patiently to wait upon the Lord. This exasperated the unbelieving members of the family; they threw open the door, rushed out, and falling upon the Christians, beat them severely. These good men quietly endured it all without once giving blow for blow.

The young convert thus for a moment left to himself, rushed out through the open door, and had already reached the Mission compound before his maddened relations were aware of his escape. We cannot doubt the finger of God was in all this; for it is hard to say what would have become of him if he had not been rescued when he was. In the morning after his baptism, they had for a considerable time used various means to lead him to promise that he would repudiate his newly adopted faith. Failing in this, they tied his hands together and shut him up in a room. They then arranged to get a number of men quietly to carry him off in the dead of night, to some place at a distance from Calcutta. This plot was thus happily and providentially frustrated, and Boroda is now quitely dwelling in our midst.

We have also the Report of the Cathedral Mission College for 1865. There are five clergymen on the instructive staff. The number of students enrolled was 193. The course of study pursued is that prescribed by the University for the degree of B. A., with the addition of revealed religion. We make the following extract from the Report:—

Few Englishmen perhaps sufficiently realise how little opportunity the educated gentlemen of India have even now of knowing what Christianity really is. Shut out as they are by the barriers of caste from all social intercourse with Europeans, and thus prevented from seeing what Christianity has done in elevating and sanctifying our English hearths and homes, they are still farther kept apart by that antagonism of race which unhappily too often separates the governing class from the governed. They can but judge of Christianity from the outward lives and conduct of those with whom they are officially brought into contact, and how unsatisfactory such intercourse is we need not here stop to explain.

This state of things this college will, we trust, tend in some small degree to rectify. We hope that it will serve as a fresh point of union between the East and West and help to bridge over that gulf of mutual distrust which a mere secular education tends only to widen. If it does no more it will at least enable us to explain to those young men who will pursue their education within its walls, what Christianity really is.

NOTES OF A PREACHING TOUR.

We have received the following from the Rev. Mr. Wilder, Kolapore:—

I meant sooner to have sent you some account of my recent tour, but pressing duties prevented, and now I can attempt only the briefest notes, *currente calamo*.

As I cannot undertake details of places and incidents I will mention a few facts and items only.

1. *I found a great readiness to hear.*—I have seldom found occasion to complain of indifference, or lack of hearers on former tours, but never before found the people so eager to hear, and thronging me so incessantly. In the larger towns successive crowds gathered around me all day, till late at night, giving me scarcely eating and sleeping time, and this for two and three days in succession in the same town. These audiences generally embraced, too, the most intelligent of the people, mamlutdars, munsifs, teachers, and the better educated classes. A few were disposed to engage in controversy, but only a few, and these were requested by the audience, in repeated instances, to desist and *listen;* and the prevailing disposition was, not to cavil, but to hear in silence, thus furnishing the most favorable opportunities for the truth. I have never before found myself under such continuous incitements to effort, exhausting both strength and voice.

And this readiness to hear was not more marked than the eagerness for Christian Tracts and Books. In *Tasgaum* we sold twenty New Testaments in one afternoon.

2. *There is progress in education.*—I was particularly struck with this in the portion of my tour lying in the collectorate of *Sattara*. If my observation was correct the number of schools in this collectorate has been fully doubled within five years. There is manifest improvement, too, in the teachers, teaching and general conduct of the schools.

But let me assure those who have this work in hand that there is still abundant room for enlargement and improvement, and as "facts and figures" give the most reliable impressions, let me quote them from my journal, on this point.

On this tour I preached in	110	villages.
I found Schools assisted & directed by Govt. in ...	19	,,
,, small village Schools (writing on sand board) in	20	,,
,, no Schools whatever in	71	,,

Don't let any body think the education of the masses in India, has reached its climax yet.

3. *Hindoo superstitions are relaxing.*—Not rapidly, moderately, slowly, if you please, but *perceptibly*. The most intelligent Hindoos I met with on this tour, excepting two or three Brahmins of captious, sophistical minds, made no attempt to defend their superstitions, except idolatry, and their main argument for this was Government support. *Tatya Saheb*, the chief of *Sanglee*, with his relatives and mankuris of the old *Putwurdhun* race, do not hesitate to tell me they care no more for the idols than I do, and the rites they perform or tolerate are only to please their priests and people. *Dada Saheb*, the Chief of *Koorundwar*, Brahmin though he is, finds special pleasure in catching fish, and shooting deer and other animals, with no fear or regard for the Hindu Code on this subject.

By the way, no where have I found a more interesting interview with the heads of the people than with this Chief and his brothers. Their capital is only about 30 miles from Kolapoor, and yet this was my first visit, and both chiefs and people assured me no Missionary had ever been there before.

When invited by these Hindu chiefs to visit them, I have generally found it requires ready resources and some tact to prevent the interview from becoming a short, formal and barren civility. But I found these chiefs of *Koorundwar* most free and easy in conversation, and as I introduced the great facts and doctrines of Christianity they proposed numerous questions and developed a measure of interest which prolonged our interview several hours with mutual pleasure, while the Durbar was well filled with listening attendants.

The dignity, prerogatives and emoluments of this State are divided between four brothers, among whom *Appa Saheb* showed special intelligence, and with a genial, gentlemanly bearing combined unusual liberality of views and feelings. These Chiefs accepted copies of the Bible with ready pledges to give them a thoughtful perusal. Would that we could pray for a blessing on their reading with prevailing faith.

A CONSECRATED LIFE.

(A word to the Natives of India, from a Memorial Discourse delivered in substance at Puna in connection with the death of the Rev. James Mitchell.)

I see before me on this occasion a considerable number of native young men, who though not able to sympathize with this discourse in its higher aspects, yet greatly admire the pure, disinterested, and philanthropic character of Mr. Mitchell as the devoted, unwearied, and unwavering friend of this great country in all its interests, and who are truly grateful for all the help and encouragement which they have received in their studies, and at their outset in life, from his loving heart and fatherly hand. His whole character I warmly recommend to them as a serious study. As that of a wholly devoted and consecrated Friend of India, it is not to be found as a natural growth in the wide extent of this country, with all its diversified peoples and tongues. I wish this fact to be clearly marked and understood. A true attachment to India, and sincere, earnest, and able advocacy of its claims in their intellectual and social aspects, and a hearty ingenuity and profuse liberality in devising and advancing works of charity and utility within its borders may be seen among the different classes of Indian Society; but the CONSECRATION OF A LIFE to the service of India in its highest relationships as connected with the personal destiny of all its people for weal or for woe throughout eternity, and the expenditure (under God) of that life in burning desire and unceasing effort by day and by night and by night and by day for India's benefit, is not to be found among the diversified classes to whom I now refer. Such a complete, perfect, and hallowed offering is not to be seen among those (here abundant) who are characteristically denominated 'religious devotees,' for they surrender themselves to a burdensome mendicity, and seem to feed more on their self-chosen and fruitless misery than on their neighbour's happiness. It is not to be found among the men of business and mercantile enterprize, and the dispensers as well as the acquirants and possessors of wealth, whom we have so often occasion to view with consideration and respect, for they commonly minister only from overflowing abundance, and not unfrequently to furnish an index to the cherished treasures which they keep behind. It is not to be discovered among the learned Shrotis, Shastris, and Pandits, not yet extinct in the country, for they generally monopolize their eastern lore, such as it is, and as 'gods-upon-earth' either resort to a magical treatment of the gods they suppose to be in heaven, or spend their time in the expounding of laws which the growing intelligence of India often sees to be obsolete and more honoured in the breach than in the observance. It is not to be found among the adherents of the Brahma Somaj (I like the men as genuine, warm, and courageous friends of reform, though I dislike their name, the BRAHMA as alluded to in the Vedas, set forth in the Brahmanas, and disguised or metamorphosed in the Upanishads, being sheer delusion), for they trust in the intuitions of a humanity which they must see to be fallen, intuitions important in themselves; but which need the directive and corrective influence of a positive revelation unfolding a scheme of actual salvation. It is to be found only among those who are within the sphere of a real, practical, and living Christianity, among those whose souls are married to the one only living and true God, and to Jesus Christ whom he has sent. It is to be found among those only who are brought within the attraction and light and warmth of the Sun of Righteousness. It is to be found among those only whose moral consciousness has been made awake and alive; and, who in the view of divine law which they have broken, have felt the 'terrors of the Lord,' and looked away from themselves in the all-important matter of their salvation. It is to be found only among those who have seen that that salvation can be dispensed only with divine mercy and divine justice acting in harmony,—and who see the boundless love of God in the gift of his Son to die for sinners and the satisfaction of the claims of the perfect justice of God in the voluntary sufferings and death of that Son after his assumption of human nature. It is to be found only among those who are constrained by the mercies of God (in Christ revealed) to present their bodies (themselves) living sacrifices, holy, acceptable unto God through Jesus Christ. It is to be found only among those who know the grace of the Lord Jesus, who though he was rich yet for our sake became poor that we through his poverty might be made rich. It is to be found only among those who have received and are acted upon by the Spirit of God. It is from above, and not from below: of heaven, and not of earth. It was Mr. Mitchell's renewed nature with its fundamental principles and features the workmanship of God, which brought him to India, and which kept him here for two score years bearing the burden and heat of the day, and surrendering his whole man, his talents, his time, his strength, to the service of India in its highest form. Such a character as his, though not a natural product of India (or indeed of any other country viewed irrespective of divine principles and divine influence) can yet be *formed* in India. Commit yourselves, my young friends, to the Saviour, and seek the energy of his divine and all potent Spirit, and such a character you may forthwith find. Seek to get the faith, and then to be faithful unto death. Study the example which has been set before you. Follow the departed as he followed Christ; and with him you will get the imperishable crown of life. J.W.

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—Point me out a drunkard, and I will shew you a man who when every lawful mean

of indulging his appetite for strong drink fails, will stoop to any meanness, and be guilty of any crime to obtain it unlawfully.

Before I became a drunkard, I would feel ashamed to borrow the price of a loaf of bread to fill my belly, even though I were dying of hunger; but what I would not then do to preserve life, I did do, after becoming a drunkard, to destroy it: yea, I have not only borrowed, but, when that has failed, I have begged, I have told lies, I have committed theft for that which had brought disgrace and misery upon me, which was shortening my existence, and leading me to hell.

How sad it is to think that there are not wanting men, even among the high in position in society, who instead of giving encouragement to the "reclaimed drunkard" to expose the evils of drinking for the good of his fellow men, by telling his experiences of them, try to prevent his doing so, not only by offering every discouragement to him they can, in a polite and civil way, but also by trying to draw down contempt and ridicule upon him, and by applying such epithets to him as "Rabid Teetotal Orator" &c. But it is evident that such, having never experienced the evils of intemperance in themselves, have no conception of their magnitude. The truth is, the reclaimed drunkard's oratory, with it's conscience-convicting *thou art the man*, is not merely distasteful, but hateful to many;—see Jno. iii. 19, 21.

G. A.

"A brand plucked from the burning."

Epitome of News.

SATURDAY,—April 21, 1866.

—The *Indian Daily News* gives a startling account of the misery prevalent throughout the districts of Orissa, consequent upon the total failure of the crops. The barest necessaries of life can scarcely be procured even by the more wealthy, and a state of destitution, bordering upon starvation, is almost universal. As we find invariably to be the case under such circumstances, instances of robbery are of constant occurrence, the famishing hordes laying hands upon whatever can for the moment assuage their hunger. A public subscription has been opened for the relief of this unforeseen calamity.

—*Overland Mail*:—"It is reported in Paris that a company is about to be formed for establishing a direct line of communication between India and France and England *via* the Isthmus of Suez and Marseilles. A new railway is to be constructed for this purpose in a direct line from Marseilles to Calais, by which nearly 200 miles will be saved."

—Some extraordinary evidence has been given at the enquiry into the Totness elections. The voters appear to have been bribed right and left, and on a most liberal scale. It was declared that not fifty people in the borough had voted without receiving a bribe. Mr. Pender, it was affirmed, would have paid £10,000 rather than lost his election. The committee decided to report to the House that Mr. Alfred Seymour was duly elected, but that Mr. John Pender was not, having been guilty of bribery by offering a place to an elector in return for his vote. The committee also passed a resolution declaring that corrupt practices had extensively prevailed at the late election.

MONDAY,—April 23.

—*Times of India*; Calcutta:—"There is nothing which seems to have a stronger hold on the native mind than religious questions. They never tire of the contests of theological gladiators. The Rev. Lal Behary Dey was to have given a lecture on the errors of Brahmoism yesterday week, and the numbers who came to hear him were so great that they could not be accommodated. They were estimated at from 1,000 to 1,500, and as no such an audience had been anticipated there was no accommodation for them; and the meeting had to be postponed. Whether this is the result of mere curiosity, or a higher feeling of investigation and desire for religious truth, I presume not to say; but it is remarkable that so many should assemble to hear a lecture at this season of the year."

—The P. & O. Co.'s Steamer *Niphon* has arrived from Southampton.

—Cotton Frauds continue to be perpetrated. Two Bombay houses have been swindled out of advances on rubbish not worth a farthing a pound, shipped as cotton. It is a mystery how such stuff could go through the presses without detection.

—*Kurrachee (Our) Paper*:—"A party of three went out partridge and grouse shooting from Kurrachee on Friday last; they came up to a dry well in which they were told was an alligator that had been there for upwards of eighteen months; looking in they saw his snout sticking out of a hole; a shot was fired which instead of driving it in, drew it out snapping wildly in all directions, two more shots and the reptile to all appearance was lifeless; one of the party then descended by means of a rope and made an attempt to tie the creature and bring it up, when it turned on him and nearly seized him by the arm. He got away with a bound, and four shots from above saved him; they all took effect and the alligator this time was killed outright. During the whole eighteen months the alligator was known to have been in the well it had only one feed, a donkey which fell into the well while grazing."

—*Bombay Gazette*:—"We understand that the Hon'ble Rustomjee Jamsetjee Jeejebhoy has resigned his seat in the local Legislative Council and that Framjee Nusserwanjee, Esq., a partner in the firm of Messrs. Framjee Sands and Co., is likely to be appointed in his place."

—*Mofussilite*:—"On the 13th instant, two native women (Mahomedans) were hung in this station for a murder committed on the infant of one of them. It is said that the mother was induced by the midwife who attended her, to bury alive her sick infant of a few days old, in order, as she was assured, to secure good health to such other children as she might hereafter bear."

—The Houston (Texas) *Telegraph* says:—"At present the condition of the plantations bids fair to prove that we have been mistaken all our lives. If it does prove this satisfactorily our fortunes are made. Our wealth will be vastly greater than we ever dreamed of before. We believe there is not so much pride of opinion among our people as to lead them to throw away present prospects for the sake of old ideas, particularly as these old ideas can only be maintained in the midst of unmitigated ruin. With us truly old things are passed away, all things have become new."

TUESDAY,—April 24.

—Capt. Cotter, of the ship *Ambrose*, committed suicide by cutting his throat on Sunday. Since the receipt of letters announcing the death of several of his relations, he had given way to melancholy.

—The following letter appears in the Calcutta papers:—"On the 4th instant in the village of Luckhiphasa, and within ten miles from the sub-divisional site of Nurrul, in the district of Jessore, was perpetrated a most horrible act of human sacrifice. Here, on the evening of that day about 6 o'clock P. M., a Mahomedan boy of about 8 years of age was offered a sacrifice to the dire abomination of the place—the village Kalee, whose shrine, they say, it is not the first time that has been thus sanctified with human gore. *Human sacrifice* in these days of much vaunted Bengalee reform and enlightenment! I do not know what might have led to such a revolting act, but the fact is undeniable, and it has created a great noise all around. The Police has set about its task, but in what results it will terminate, time will show. The cold and perfunctory manner in which it is proceeding now, however, is not at all promising. The matter at present seems involved in such a deep mystery that nothing I am sure would be done unless a *searching* inquiry be held with due earnestness by able officers."

WEDNESDAY,—April 25.

—Noticing a new work by Victor Hugo the *Times of India* says:—"M. Hugo has lived in Guernsey—where at least as much English is spoken as French—we believe for seven years; but he does not appear to have learnt yet that 'good bye' is a salutation only used on parting; that a man is not called by Englishmen 'Lethierry Esquire' without the prefix of his Christian name, nor a clergyman 'the Reverend Herode' —Herode being a surname; that Englishmen do not spell a 'dyke' a 'dick;" or cry 'Hurrah Gilliatt" when they mean 'Hurrah for Gilliatt.' But the drollest of all the author's blunders in this way is, perhaps, his parenthetical explanation for the benefit of his countrymen of the meaning of the Firth of Forth in Scotland, which he translates *La premiere des Quatre*, or the first of the four!"

—*Bombay Gazette* on the prospects of Cotton;—"The shipments of the last five months are nearly 700,000 bales, not far short of the shipments of those previous eight months, when prices were highly favourable to exporters. With the shipments of December then, the severity of the loss begins. These were unusually large (175,000 bales), larger in fact than the shipments made during any of the months of 1865; and as the Liverpool price, at the time of shipping, varied from 16¾d. to 17⅝d. they have to sustain a loss, on reaching Liverpool, say in April, of 5d. or 6d. a pound, and if the market continues to fall, of still more. The stocks afloat at the present moment may be estimated at about 550,000 bales, shipped when cotton was ranging in Liverpool 15½d. to 17¾d, and when traders here expected that it would rise to 20d. per lb."

—*Bombay Gazette*:—"From the energetic manner in which the work of reclamation is being pushed on in Mody Bay, there is every reason to believe that the filling in process will be completed before the monsoon."

"The number of officers and men admitted into the Sailors' Home during the year, was 103 officers and 1,448 seamen. The crews of the *Sydenham*, *Lord Brougham* and *Glensannox*, 3 officers and 57 men, and 2 officers and 27 men of the *Maranoa*, castaways, were received into the Home. During the year, 199 destitute seamen have been admitted. 506 notes were cashed to the amount of Rs. 13,177, at a profit of Rs. 700."

—The same; Calcutta:—"There has been a sad accident at Port Canning. There has been a terrible land slip, and the beautiful and costly iron jetty, which enabled owners of ships to load direct from the railway waggons, has tumbled out of sight. It originally stood on twelve magnificent cylinders, four of which have disappeared, carrying with them one of the steam cranes, and damaging some of the other cylinders. When you understand the nature of the soil about Port Canning, the cause of these frequent landslips, will be easily understood."

The soil is quicksand, disguised by an alluvial deposit.

—*Delhi Gazette*:—"We hear from Nusseerabad of a melancholy event which took place on the 12th instant. A couple of men of the 106th, while out shooting, got into a row with some villagers a few miles from camp, which resulted in one of the men shooting a villager dead. The quarrel is said to have originated in one of the Europeans having killed a peacock."

THURSDAY,—April 26.

—The *Malta* with the English Mail of the 3rd instant arrived last evening. Heads of Intelligence:—

War is considered imminent between Austria and Prussia. Both Powers are moving troops

to the frontiers. Prussia has issued a circular note appealing for aid to the minor States, who have declined to take part on either side. France and England remain neutral.

[The later telegrams are more pacific.]

The expected invasion of Canada by the Fenians on Patrick's-day did not take place. The excitement had considerably abated. The English minister at Washington had ordered the West Indian fleet to Halifax, Canada was put into a complete state of defence.

The result of the election in New Hampshire has been hostile to President Johnson.

Bavaria, Hesse, and Saxony are about to bring the Austro-Prussian question before the Diet.

Arrangements have been made for the transport of the Austrian volunteers to Mexico.

A great volunteer review took place at Brighton on April 2, in the presence of the Prince and Princess of Wales. There were 20,000 troops on the ground.

The arrival of Stephens, the Fenian Head-Centre, in Paris, is confirmed.

Prince Napoleon has realised all his private property in France, intending to withdraw from the country.

The death of the Landgrave of Hesse has reduced the Germanic Confederation to thirty-two States.

The Queen has addressed to Mr. Peabody an autograph letter expressing her deep sense of his munificent donation to the poor of London.

A riot, directed against the Protestant residents, has broken out in the Italian town of Barletta. Several persons murdered, and houses burned.

Admiral Sir Baldwin Walker is to succeed Sir Charles Talbot at Sheerness.

Mr. Knatchbull-Hugessen has been appointed Under-Secretary for the Home Department, Mr. Baring Secretary to the Admiralty, and Mr. Shaw Lefevre Civil Lord of the Admiralty.

Movements for an increase of wages have taken place in several trades, particularly the tailors of London and the bricklayers of Brimingham.

Lord John Hay has been re-elected for Ripon. Mr. Eckersley has been elected for Wigan, and Mr. Julian Goldsmid for Honiton.

The death of the Rev. J. Keble is announced. He was aged 79. It is forty years since his "Christian Year" first appeared.

—A European seaman fell out of the window of a house of ill-fame in the Picket Road the other night, and so injured himself that he died on Thursday. This is not the first accident of the kind connected with the Picket Road houses. This poor man had a day of *liberty* on shore, and this is what came of it.

—The Native inhabitants of Bombay are to hold a meeting in honor of Sir Charles Wood, now Lord Halifax.

—*Lahore Chronicle*:—"Something should be done to prevent the debauches at the sacred tank at Umritsur. Some time ago a native poet who had celebrated the opening of the Umritsur station, died at the temple whilst dripking bhang. The other day an Akali Sikh died at the same place from the same cause."

—The overland Mail closes on Sunday the 29th at 7 A. M.

—A passenger train ran into a number of waggons at Nandgaum. Some of the passengers were bruised, among them General Birdwood! but we are happy to learn that none were seriously injured. There was a detention of four hours.

—The Queen's birthday is, by royal command, to be celebrated this year on the 26th instant instead of the 24th May.

—The Bishop of London is still very unwell.

—*Overland Mail*:—"The town of Barletta in Italy has been the scene of a shameful attack upon the Protestant residents. Three of these, it is stated, were burnt alive, together with their own household goods; others were thrown out of the window, and others butchered in cold blood. The offices of the sub-prefecture was also attacked by the mob, and all letters and furniture they contained destroyed. The sub-prefect was maltreated, and only saved his life by escaping to a place of concealment. One of the guards of public security was killed, and the delegate wounded. Two houses were also burnt, and many others sacked. The number of persons murdered by the rioters amounts to thirteen. A detachment of soldiers was ordered with all haste from Trani, and by their assistance order was restored. Many arrests have been made, including several priests and monks."

"One of the aborigines of Australia, in a petrified or mummy state, was sold by auction the other day in London. This remarkable specimen of a native Australian was found in a limestone cave on Mosquitto Plains, South Australia. It is the only specimen of the kind known to the scientific world. It is believed to be of great antiquity and is almost perfect, in every detail. The biddings commenced at 10 guineas, and the lot ultimately realized 18 guineas."

—The cattle-plague returns show a decrease.

—The Glasgow Established Presbytery have had a meeting to consider Dr. Macleod's speech on the Sunday question.

"The Presbytery ultimately came to a unanimous finding, to the effect they had heard with satisfaction the statement of Dr. Macleod as to his adherence to the Confession of Faith; but believed that his speech was in its language rash and unguarded, and that many statements, both of the speech and of the published pamphlet were calculated to do harm. It is further understood that the deliverance embodied a solemn and grave admonition to Dr. Macleod. This unanimous finding so far as the Presbytery is concerned, stops all further proceedings."

FRIDAY,—APRIL 27.

—*Bombay Gazette*:—"The Telegraph Construction Company (the lessees of the Malta-Alexandria line) are pushing on very fast with the new Atlantic Cable, which is to be laid down from the *Great Eastern* early in July next. Four hundred miles of cable have already been made, and as they manufacture it at the rate of one hundred miles a week, the entire length will be completed in time to be laid as above stated."

"There is reason to fear that the settling day —Sunday next—for time-bargains in cotton, will be rather a difficult matter, and it is not at all improbable that the 'Tazzee-wallahs,' or those who are on the losing side, will resort to other means than fair words to get rid of their liabilities."

—Deaths last week, 413.

TELEGRAPHIC NEWS.

New York, April 4th.—"President Johnson has issued a proclamation declaring that the South has now given satisfactory evidence of its acquiescence in the sovereignty of the United States. The proclamation also contemns war measures, declares the terms on which peace was concluded, and says that the insurrection must henceforth be regarded as ended."

New York April 7th.—"The Senate has passed the Civil Rights' Bill, by thirty-three against fifteen, notwithstanding the President's veto."

London, April 17th.—An unsuccessful attempt has been made to assassinate the Emperor of Russia in his private garden at St. Petersburg. Prince Charles Hohenzollern has been unanimously elected Hospodar of the Danubian Principalities. A disturbance at Passyrectiri has been dispelled by the Moldavian troops. Dhollera, 11½d. Liverpool market panic stricken.

London, April 19th—Barned's Banking Company, of Liverpool, has suspended payment. Popular meetings have been held in Prussia condemning hostilities being entered into on account of the Duchies.

London April 23rd—Fair Dhollera 12¼d. The better prices prevailing are due to the improved state of Continental politics.

Miscellany.

—The New York Central Railroad has 258 engines and 5,284 freight carriages. It carried 3,783,263 passengers last year at an average of two cents (a penny) a mile, and an average speed of 28 miles an hour.

JAMAICA.

THE *Baptist Herald* says:—It will be remembered by our readers that among the persons arrested in Kingston, and sent to Morant Bay for trial, was the Rev. E. Palmer, one of our native brethren. All information as to his offence was refused. At the end of martial law he was returned to Kingston, and we are now happy to say that he has been released on bail, after a very cruel imprisonment of two months, to appear, if called upon, to take his trial. It is said his offence is sedition; but no indictment has as yet been framed, and the Attorney-General refuses to give the slightest clue to the charges which are threatened against him. Mr. Palmer has informed us of his release, and promises by next mail an account of his arrest and imprisonment. Meanwhile we avail ourselves of the following outline of his sufferings, from a letter addressed to Mrs. Underhill by his wife.

"I am sure you must have been much grieved to learn of the fearful riots which took place at Morant Bay, in this island, in the month of October. The true cause of this dreadful outbreak we have yet to learn, but the effects have been most disastrous. Thus, in a few short weeks, hundreds, if not thousands, of our fellow-creatures have been wantonly destroyed; and although there was no sign of a rebellion in Kingston, where we reside, and no martial law existed, my husband and others, all of them peaceful inhabitants of Kingston, were arrested on the 20th of October by order of the Governor. My husband has had to suffer the greatest amount of punishment without even being told what crime he was charged with. He was conveyed to the Kingston Barracks and placed in the cell, and on the following morning removed, under military escort, to the camp, where he was stripped of his boots, hair cut, hands tied, and locked-up in the cells. On Saturday, the 21st, he was escorted to the Ordnance Wharf, and delivered up to the custody of the master-gunner of Her Majesty's ship *Aboukir*, who ordered his hands to be tied behind his back, which was very cruelly done, and in that manner he and others were taken to the ship. The captain, on their arrival, had them put in irons, and for several days they were so kept. In going to the head of the ship, a rope would be put in a choking manner around the neck, and the other end of the rope held by the officer. On the 2nd of November they were ordered off to Morant Bay, on board Her Majesty's ship *Cordelia*. On their arrival they were handed over to the Provost Marshal, who is a very bad man. He immediately had two of them flogged; afterwards they were taken to the district prison, and kept in confinement for six days in a miserable cell. Bad food and water made them all sick. One has died from the ill-treatment he received during the confinement. They were marched out every day to witness the hanging of the people, and told that such should soon be their lot. Oh! no tongue can tell what my poor husband with others has had to suffer, and for what he knows not, except it be for saying that the statements in Dr. Underhill's letter are correct.

"The ministers connected with the Jamaica Baptist Union have kindly directed me to employ legal advisers for Mr. Palmer, and I have got Messrs. Oughton and Phillipo. A writ of *habeas corpus* has been obtained from one of the judges, by which means my husband was relieved from his miserable place of confinement on the 21st instant, and is now under bail to the 10th of February next. But I am sure they will not

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be able to make out any case against him, for he knew nothing of the occurrences that took place at Morant Bay. The *Guardian* newspaper says there is a secret society in Kingston which has to do with the riots in the East, and Mr. Palmer and others in Kingston, belonged to that society; but that statement is as false as most of the writings of that unprincipled paper. I trust our dear friends in England will not forget us in this time of trouble."

The Rev. Adam Thomson (Montego Bay), of the U. P. mission writes:—"It is a malignant falsehood to allege that the black people, as a body, hate and wish to destroy the whites. The very opposite, believe me, my dear sir, is the truth. I speak deliberately when I say that I have at least as much confidence in the blacks as in those of my own colour in this island. The doors of my house are never locked, and the windows are generally wide open by night as well as by day. Indeed, I have never had a moment's uneasiness from dread of the negroes. With all their faults, they are a peaceable race, and have several amiable qualities. Yes, I am not ashamed to say that I love the black people. I believe they have the same feeling towards me; and I dare not, and will not, see them traduced and murdered and scourged innocently, as I believe many hundreds of them have been, in consequence of the riot at Morant Bay, without lifting up my voice against so great iniquity. I cannot but add that their quiet and unresentful demeanour, during the past two months, has raised them in my estimation, and puts to shame the conduct of others from whom better things might have been expected.

"You may be assured that none of our people, in any part of the island, are concerned in any lawless proceeding; nor is there any likelihood of this, if our rulers will only permit us 'to lead a quiet and peaceable life in all godliness and honesty.'

"I ought to state that there is, perhaps, no parish in the island which has been less under missionary influences than St. Thomas-in-the-East. On the other hand, there were no fewer than six State-supported clergy there, and we see what they have made of it! 'By their fruits ye shall know them.'"

A letter from Mr. Murray, Wesleyan missionary, contains the following passage:—

"It will be gratifying to you to know that comparatively few Wesleyans, or persons connected with religious bodies, were implicated; and the larger number of these were charged with petty plunders, but notwithstanding written down as rebels."—*Christian Work.*

ON THE RE-ADMISSION OF THE SOUTHERN STATES TO CONGRESS.

(From an address by Henry Ward Beecher.)

What is meant by a sufficient guarantee? You want to be *certain* before you let them in. Well, how long will you keep them out in order to get a certainty? and what are the things you want guarantees for? Oh, you say, we want guarantees against secession and rebellion, and in regard to the freedmen. A guarantee against secession. How long would you wait for it before you would consider that question settled? Remember that the South now is in the position of a man who has a law-suit about the ownership of certain lands which he believes belong to him, and which suit, after being carried through all the lower and intermediate courts, is finally decided against him by the Court of last appeal. In such a case, what further guarantee does society require from him than that he shall be willing to obey the law? Does it require of him that, believing in the justice of his claim, and having argued for it with all his mind and strength, he shall, upon decision being given against him, step up to the Judge and say, "I am perfectly satisfied that I was wrong, and that I don't own that land?" Does it require that he shall immediately change his opinion? Not at all. Nothing more is required than that he shall say, "I don't think it is right, but I shall obey the law." Now, the South believed in secession. The works of CALHOUN were taught in her colleges, and generations of young men were brought up in that faith. Well, they went to war in vindication of that doctrine, and what has the war done? It has settled these facts: it has settled that whether they believed in secession or not, they shall not secede. You ask them if they will come back and obey the laws. They say "Yes: but we still believe in the doctrine." Now are you going to keep them out until they *don't* believe the doctrine? Do you want guarantees against rebellion? Four parts out of five of the property of the South has been destroyed by the war. Is not that alone a guarantee that they will not resort again to fighting? The population of the South has been more than decimated—aye, doubly decimated. There is mourning there of which we here have neither knowledge nor conception. What village at the North has been blotted out? What cities here have been depopulated? None. But there have been many, many there. Whole families have been extinguished and their lineage blotted out; and of the legions of young men at the South who went forth to battle so boldly only a humbled and shattered remnant have returned. Do you want any further guarantee that this impovrished and depopulated South will not again organize for war against us? Throughout that whole land for one hundred years the cry of the people will be: "Accursed be the man who talks of war." But we want guarantees that they will give the freedmen their rights. Well, is not the amended Constitution a guarantee? Is not the law of labor operating in the regenerated South a guarantee? Is not the public sentiment of this whole nation, with a cleansed Constitution and the great laws of political economy on its side, a guarantee? I cannot pay any compliment to the courage of the people of the South, and the intensity of their zeal, greater than the state of panic and fear in which I see the Northern mind at this time. You seem to be so stricken with fear as to have lost all thought of God and all faith in natural laws; but I have faith in God and His laws, and in you also, when you awake to a consciousness of who you are and what your powers are, and if the South were twice as strong as she is to-day, I would be willing to risk all danger of her withholding from the freedmen rights guaranteed by public compact and the organic law of the nation. But we want guarantees that they will not dishonor us by meddling with the public debt. Now, I don't doubt, that they might want to do so. I judge from my own feelings, I should not want to be made to pay for whipping myself. [Laughter.] But what greater guarantee do you want than the fact that the bonds of the United States are the basis of the banking of the whole country? Formerly the South had an interest, and an ambition in working away from us and putting herself in antagonism to the national spirit. Her statesmen were drunk with vanity, and they ran wild in their political speculations. They believed that slavery was the best foundation on which to build a State, and they determined to build up a power in the South such as the world had never seen. They began by despising labor and the laborer; the North began by honoring them. They said liberty and privileges for a class, for the rest servitude; the North said: "Liberty and equality for all men." They built their empire of clay, and the North built its empire of iron; then God took up the two balls and smote them together, and the South crumbled into dust and ashes, but the North is yet unfractured and solid. [Applause.] Now circumstances are changed; the people of the South have no longer the same motives to govern their action. Slavery is no longer the basis of their society; and henceforth each day will develop their prosperity on a new basis and make it plainer and plainer to them that liberty and nationality are the foundations on which they must build. It is not the South of old that we look at to-day, but a wholly new South. God has stood by the sepulchre and said, "Come forth;" and the South has come forth, though bound hand and foot; but, nevertheless, I hear the Saviour saying, "loose her and let her go." A protracted separation will still further wean the South from the love of the government. For five years they have thought of Washington only to curse it; do you suppose five years more will bring them back? If in five years they have become weaned from the Union, will you get them back by another five years' difference? Let us not teach these States that they can get along without a representative in Congress. Is not a swift current of pure blood better for a diseased limb than bandages and paralyzing bands? I am for the Union. I am for the country. The South is mine, the South is yours, is ours, and we want again a full-rounded Union, a whole and undivided country. [Applause.] Legislation may take too much time. Kindness, commerce, school-houses and churches are the best legislators; what are mills without water or laws without public opinion? We will yet see the day in the South when an era of good feeling will prevail, when hand in hand with the North she will seek a common prosperity, a nobler future, a destiny unmoved by sectional bitterness, unhindered by passion or misrule. [Applause.] We cannot again too soon secure local legislation. I distrust a concentration of power at Washington. A more extraordinary spectacle has never been presented than the one now before us. Congress, fresh from the people, pass a law which is stuffed full of power, making the President more powerful than any Emperor this side of Russia, and the President vetoes it. If we had the President who sat there before our martyred LINCOLN, do you think he would have vetoed it for that reason? [Laughter.] Do you suppose you will always have a President like President JOHNSON? He may be mistaken in his judgment, fellow-citizens, but I am greatly mistaken in my judgment of men if, since the earliest and best days of our Presidency, there has been a man there who was more honest, more single-minded in his devotion to liberty, and who, without bias of any kind, endeavored more conscientiously to do that which he thought to be for the best interests of the country, and of the whole country. I would hold it to be a bad sign if his acts were permitted to pass without criticism. It is dangerous to have any public servant who is not amenable to the judgment of the community for which he acts; and the President more than any one else in this country is properly subject to this kind of criticism because he occupies such an important position; but while you use your right to criticise do not forget that you have a man, an honest man, in your Presidential chair. [Applause.]

DOMESTIC OCCURRENCES.

DEATHS.

NANCARROW—At No. 7, Grant Buildings, Mr. Thomas Nancarrow, Pilot, deeply regretted.

BRIGGS—April 13th, at Dapoolee, Concan, Captain Pellew, Matson Briggs, Bombay Invalid Establishment, eldest surviving son of the late Admiral Sir Thomas Briggs, G. C. M. G., aged 44 years and 6 months.

HAINES—April 26th, at Byculla, R. Haines, Esq., M.B., Principal of the Grant Medical College, Surgeon Bombay Army, &c., aged 45 years.

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